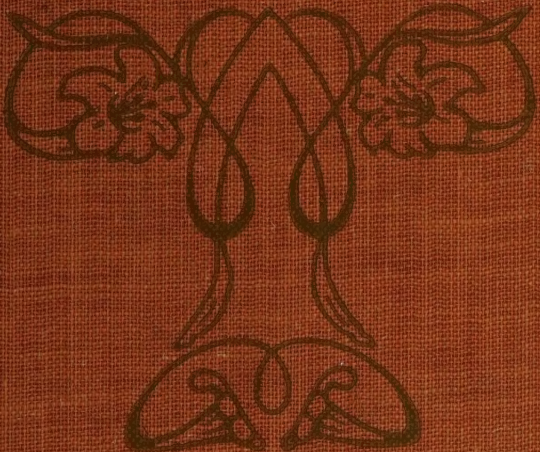
WHAT A MOTHER SHOULD TELL HER LITTLE GIRL



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BY

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Book One in a Series which tells the story of
THE MYSTERIES OF LIFE
in simple, plain words.

FUNK & WAGNALLS COMPANY
NEW YORK and LONDON

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THE LITTLE GIRL BOOK

DEAR LITTLE GIRL:—A long time ago there was a little girl about your own age who worried her little brain very often with problems which her mother could easily answer for her. But one problem which puzzled her brain more than any other was the one which has arisen in your own little mind and caused your question: "Where Do Babies Come From?"

The mother of this little girl of whom I speak was a very capable woman and she told her the Story of Life, and the manner in which the different forms of life are brought into the world, in a number of little intimate talks which made it all very

clear to her and helped her greatly to form the correct idea of many things which came into her life long afterwards, and she grew up to be a great woman and a wise mother.

She remembered these talks so well that when the time came and she was blessed with little children of her own, she told them the story in the same way, and as she saw how much good it did her little daughters and how much closer it drew them together, she conceived the idea of putting the story in a little book, just as her mother had talked it to her, so that a great many little girls could have the book and read for themselves the answer to the great question which they all come to ask sooner or later.

And so, I am handing to you, to keep as your own, one of these pre-

cious books, which I think you are now old enough to understand. It is a wonderful little story, and you will want to read it over many times before you understand it all, and I hope you will come to mother with any questions which puzzle you and I shall be glad to answer them for you.

It is best for you to learn about these things now. Perhaps I could talk to you of them, but the book tells the story so much better than I could, that I want you to read it first. With this little book to refer to you need never have any false ideas about this subject. Little girls who are not so fortunate as you sometimes receive a very wrong view of this subject from playmates who have no knowledge of the sacredness and beauty which is God's wonderful plan, but you, with the story clearly

set before you, will never need to think of anything but its beauty and its sacredness.

Every little girl who ever lived to be as old as you are has wondered where the babies come from. As you grow older you will find that there are two great mysteries about our lives which we will never be able to fully understand. One is the Origin of Life and the other is Death. Both of these thoughts go together. But we can learn enough about the origin of life to see that God put us into the world for a great purpose, and some of the things which we can do in childhood to help God in his great purpose are to be clean and healthy and strong and pure. After you have read the answer to your question I think you will also see the great good which will come to you by forming

the habit of being clean and pure in both your body and mind. Perhaps you will also learn from it that mother means only to help you to reach the high purpose for which God allowed you to come into the world, when she endeavors to correct your faults and instructs you in habits of cleanliness and other similar matters of conduct and living. Mothers have always in their minds the great and high purpose of their daughters' lives. They must begin to train them even before the little ones are old enough to know that they are put here for any other purpose than to have a good time and lots of fun.

Little girls are apt to think that mothers are sometimes too strict with them, but you will now soon understand that it is only mother's love and her great desire to see you grow up

to be a strong, healthy and beautiful woman that makes her so anxious about you.

Everything we do in the world should have for its object the thought of making us better girls and boys, and then women and men. There are many things which we can do, but which are likely to injure both our physical and mental growth. Your mother realizes that you are still too young to know always just what is good for you and just what is not, and until you are old enough to know all of these things for yourself, she must do part of your thinking for you and guide you. Mother has some faults which she knows about and seeks to correct, and if she can so guide you through life as to hinder you from having these faults and improve your mind, she will have done a very won-

derful thing for you. But you must help, and I think you will be glad to do so, when you have read and have understood this lovely story.

I had one of these books when I was your age. My mother gave it to me at that time, and when I came to understand these things, I knew my mother was thinking only of my future happiness and health and I felt like helping her all I could.

I want you, my little daughter, to grow up to be a splendidly healthy and beautiful woman. I wish you to be a better woman in many ways than mother is. You can be, for you have some advantages which I did not have, even as your children will have advantages which you cannot have.

You can take with you when you grow from girlhood into womanhood much of the innocence of your child-

hood if you guard it and love it, but if you are careless of your girlish qualities, you can easily lose some of the most precious traits which you now possess, and when they are once lost they can never be regained.

THE LITTLE GIRL BOOK

DEAR LITTLE GIRL:—Mother promised to begin telling you to-night the beautiful story which will contain the answer to your great question: "Where Do Babies Come From?" Mother does not think you are too young now to learn something of this wonderful story and I wish to tell it to you in simple language so that your little brain will understand it. As it is a rather long story it will take a number of evenings. There is a great deal to be learned before you can be told about the little boy and girl babies, and it will take us back to the beginning of the world when God made all of the rocks, the mountains and the soil, and had put the water into the oceans, lakes and rivers.

God first made all of these things, which are called inorganic objects, because they have no life. These objects do not die and for that reason never have to be replaced. Man, who is the ruler over everything else on earth, sometimes changes the location or form of some of these objects, but even when he breaks up a rock into fine powder, no particle of it is ever destroyed. It remains a part of the inorganic or "without life" matter which was originally created by God.

After God made these inorganic things and the world was thus ready for them, he began to create the different kinds of living objects which we find on the earth. These are called organic objects, because they have life. They include the trees, the bushes, the vegetables which grow in

the garden, the flowers, the grass and all other kinds of growing things. This class of life makes up what is called the vegetable kingdom and is the kind of life which in general has no feeling and cannot move about. It has none of the five senses, for it cannot hear, see, feel, taste or smell. It has life and that is all, and is the simplest kind of life.

After that God created the other living objects on the earth—the fishes, the birds, the cats, dogs, horses and all other kinds of animal life, domestic and wild, and to these he gave the ability to feel, to see, to hear, to smell or to taste. He did not give to all of them all of the senses. The oysters and clams belong to the fish family, but they cannot hear, see, taste or smell. They only feel. Some of the other animals can do part of these

things only, but many of them can do them all.

When these living objects had been created, God made man, and gave him other qualities which helped him to be the ruler over all of these other living things. But when God put these living objects on the earth, he also created them so that they would die and for that reason he worked out a very beautiful plan whereby each kind of life could be made to reproduce other life just like its own. You can see that this is a very valuable thing for the people in the world, and was necessary on account of the way people live. We eat the vegetables which grow and kill a good many of the different kinds of animals to supply ourselves with food, and if there were no way to cause these things to grow up again, all of the vegetables, and all

of the fish and other animals that are good to eat, would soon be gone, and all of the people would starve, because they would not have anything to eat.

To carry out this great plan, God put into each of the things on the earth which has life the power to cause other living things to grow of the same kind as itself, and this power is called Reproductive Power. This gives each kind of life the power to bring other specimens of the same form of life into the world, and each kind of life can do this without help from other life. All of the trees, and flowers and vegetables would reproduce themselves in this way without any help from man. Man only takes advantage of his greater power to have the vegetables grow where they will be convenient to the kitchen and

market, and the flowers to beautify his home so that he can enjoy them. He makes the horses do his work for him, and can take other animals which are good for that purpose to supply him and his family with food, but he cannot make either the vegetables or animals grow. They make themselves grow, as you will learn when you have heard the story.

If you put a peach-stone into the ground, you will very soon have a young peach tree, which will in a few years grow up strong and bear other peaches. You might plant the peach-stone where there are nothing but apple trees, but the tree which grows from the peach-stone will never look like the apple trees, nor will it ever bear anything but peaches. The leaves will be exactly the color and shape of the tree on which the peach

grew, from which the stone was taken and planted, and the peaches which grow on the new tree will taste just like the peaches on the tree from which the original stone was taken.

The apple trees and the peach trees grow together. They get their food out of the same soil. Even the grass under the trees feeds upon the same soil and the little violets over there by the fence secure what they need to nourish them out of the same patch of ground, but it is always true that each kind of thing in the vegetable world will grow other things just like itself, and never do these trees and plants grow up to be like some other kind of plant.

Baby trees and baby plants are always exactly like their papas and mammas. Yes! they all have papas

and mammas, too. Not the same kind of papas and mammas that you have, of course. Perhaps it would be plainer, if I say that they have papa and mamma natures, for you have been so used to thinking of papas and mammas as people, that this might puzzle you too much. The papa and mamma natures are something which you cannot see always, but all living things in the world have them, and it is these natures in the different kinds of living things which enable them to reproduce themselves. All of the trees and plants and flowers in the vegetable kingdom and all of the fishes and birds and animals in the animal kingdom have these papa and mamma natures.

This is quite a new thought, is it not, my dear? And I think, too, that this is a good place to close our talk

for the first evening, to give you time to think about it.

To-morrow evening I am going to try and tell you about the papa and mamma natures in the vegetable kingdom—the trees, the plants, the flowers and vegetables—and we shall hope to see how they reproduce themselves, and what it is that enables them to do this. We can obtain a great deal of knowledge by studying the plants and flowers. We must study them carefully if we are to make plain the answer to your great question. To-night I should like you to try and remember what we have learned so far.

DEAR LITTLE GIRL:—I will try to explain to you clearly this evening how the little baby plants and trees come into the world, so that you will understand this much of the beautiful plan which God arranged when he gave his living things the power to cause other things like themselves to grow.

When spring comes, and it is time to plant the garden and the flowers, you have seen papa and mamma put into the ground the little things which you already know are called seeds. These seeds contain the little baby plants which will grow up if planted in the ground, from which they obtain the warmth and moisture which is necessary to make them sprout and grow. To understand this

we must find out how the seeds are formed by the papa and mamma natures, and that is what I shall try and explain to-night.

The power in plants to reproduce life is contained in the blossom or flower. You may have thought that the pretty blossoms of plants and trees were only for the purpose of presenting something beautiful to look at and delightful to smell, but the real reason for the flower is the beautiful purpose of the whole life of the plant—to develop a seed, which, if planted, will produce a little baby plant. Since, however, the purpose of the plant is so beautiful, it is only natural that it should express itself in the form of the beautiful blossoms which we so much enjoy. The power to form a perfect seed is in the blossom. If you pick almost any flower

to pieces, you will find a very similar plan in the construction of nearly all of them. The colors, the leaves and the size vary, but the elements which make of it a perfect flower must always be there. The colored petals are called the crown. When you pull off the crown you discover a number of little green leaves which help to hold the petals in place. These are known as the calyx. Within the crown you will find a number of little stems which grow to the colored petals. These are the stamens. Each of these little stems is hollow at the top, and inside, if you open one of them, you will find it to be filled with a powder. This is the pollen. This pollen is the papa nature of the plant. In what is called the calyx, which is what is left after we have pulled off the petals, we find the mamma nature of our study

plant. It consists of a long stem called the ovary, and this contains the seeds of the plant. In order to form perfect seeds, the kind that will grow when planted, these seeds in the ovary of the plant must be made fertile, or, in other words, receive the life-giving principle from the papa nature, or pollen. When the flower is at the proper age, or in full bloom, some of this powder, called the pollen, passes down into the ovary and fertilizes the seeds and the seeds thus get the touch which makes them perfect. In plants of this kind the papa and mamma natures are found in the same flower.

Then there are other plants in which these two natures are found in different parts of the plant. I will tell you about one of them. It is the plant from which we get our " corn

on the cob " or " roasting ears," as many girls and boys call them.

You know what the corn plant looks like. It is a tall plant which seems very high when you are in the cornfield and look up. Really, it is generally only six or seven feet high. If you were to go into a cornfield when the roasting ears are ready to pick, you would see the ears of corn growing out of the side of the plant. They are covered with husks, and out of the ends of the husks hangs a bunch of brown silk threads which we call " corn silk." Only this much of the corn plant is brought to market. If you look up at the top of the plant, however, you will see what you know to be a corn tassel growing at the very top. This is the blossom or flower. In this plant the blossom or tassel is the papa nature and the ear of corn is

the mamma nature. The blossom in this case also contains the pollen or life-giving powder. The ear of corn with its husks and silk and the cob inside all make up the mamma nature. The husks are to protect the grains of corn on the cob as they grow inside and keep them tender. If you were to examine one of these ears of corn when it has just begun to form on the stalk, you would not find any kernels of corn on the cob at all. You would find only little places to mark where each of the grains expects to grow, but you could tell how many grains of corn are expected to grow on the cob, by counting the number of silk threads which surround the cob and stick out over the end. There is a thread of silk for each grain of corn that is to grow on the cob. Each grain of the corn must be fed some of

the pollen which must come from the tassel or papa nature, and if this occurs the grains, if not disturbed, will each grow into large, juicy kernels, which, left to ripen until yellow and hard, will, if planted, produce other corn stalks. These will in their turn yield other " corn on the cob." Man uses the seed of the corn plant as food for himself and his animals very largely, and by taking advantage of this beautiful plan of reproduction, he plants great fields of it year after year.

When the little kernels of corn are ready to grow, the tassel at the top is in bloom, and when the wind blows the tassel, the pollen is shaken down and falls on the ends of the silk which stick out of the top of the husk. Then each thread carries some of the powder down to the little grain of corn

under the husks at the other end of the thread, and the kernel secures in this way the life-giving power to grow into a ripe seed. This is an illustration of the kind of plant in which the papa and mamma natures are located on different parts of the same plant.

There are, too, plants and trees in which these two separate natures are on different plants or trees of the same kind. Sometimes they grow side by side very close together. Sometimes they are in the same field, but very often they are at great distances from each other. In these cases, also, the pollen of the papa nature must touch the mamma nature in order to produce a perfect seed. You will, of course, wonder how this is possible and I will try to make it clear to you. In these cases the flow-

ers of the papa and mamma natures grow on separate plants—the pollen of the papa nature on one plant and the ovary of the mamma nature on another. Then the wind blows and carries the pollen from the papa blossom to the mamma blossom and a perfect seed grows. In many cases the bees and other insects do this part of the work, although they do not do this for the purpose of uniting the papa and mamma natures, but only accidentally as they fly from blossom to blossom in searching for the honey which is their food. In doing this the busy bee will go all over the papa blossom and take away all of the honey he can get. His legs will be covered from this with the powder called the pollen, although he does not know it. He visits all of the flowers that he sees in his flight and sooner or later comes

to a mamma blossom of the same kind of a plant from which he got the pollen on his legs, and in this way quite accidentally fertilizes the seed which is in the ovary of the mamma blossom.

It is a wonderful thing, too, that the pollen from the papa nature of one kind of plant will not fertilize the mamma blossom of another kind of plant. In other words, if a bee carrying pollen on his legs from a hickory tree visits a mamma blossom of the acorn, the pollen would not have any effect on the ovary of the mamma acorn blossom, but would still have its effect on the first mamma blossom of the hickory tree he visited.

This is how life is reproduced in the vegetable kingdom, little girl. These living things have no feeling, nor any of the other senses, but in even their simple lives they are al-

ways true to their natures. This is a wise plan on God's part which man may take advantage of, because it enables him to direct and control the growth of the kinds of fruits and vegetables which he needs for food, and the flowers he wants to beautify his home. He can thus plant seeds of wheat and know beforehand that wheat will grow, for the seed never makes any mistakes, and always grows up into a plant or tree that is exactly like its parents in looks, and in the kind of blossoms and seeds it will produce when it is old enough.

In order that a seed may grow it must find its way into the ground—not too near the surface or too deep either. If it is planted too deep the sun will not have a chance to warm into life the little plant which is all folded up inside the seed. It must not

be planted too near the surface either, or it might be disturbed or parched by too much heat from the sun. When planted properly, the sun and earth will always warm its little heart into life, and it bursts the outside covering of its tiny home and begins to push its little head up to where it can see the sun and grow by its warmth. At the same time it begins to send its roots down into the ground, for through its roots it secures the food and moisture which enable it to grow into a big plant. The baby plant is soon able to take care of itself.

I think that is enough for this evening about this big subject. You find it interesting, do you not? By tomorrow evening we shall be ready to learn something of this wonderful story as it applies to the animal world.

Dear Little Girl:— The further we go in our story, the more interesting it becomes, and the more we can appreciate the wonderful plan which God arranged in giving his living subjects the power to reproduce life, each after its own kind. All through our study, however, we shall see that the papa and mamma natures are necessary in the reproduction of life of every kind.

To-night we are to begin the study of the animal kingdom. The first point to bear in mind is that in the animal kingdom the papa and mamma natures are in almost all cases separated. When we were studying the plant life we saw that the papa and mamma natures were sometimes united in the same flower, sometimes

on different parts of the same plant and in other cases on different plants of the same kind, often miles apart, and that in such cases, since trees and plants cannot walk or move about, it was given more or less to the chance of wind or other circumstance to bring the two natures together in order to produce a perfect seed.

In the case of animals there are also a few of the lower kinds of life in which the papa and mamma natures are united in the same living object. This occurs in the oyster and clam families which have none of the five senses, except that of feeling, and are considered among the lowest forms of animal life.

In other forms of animal life, however, in this class, which is known as the cold-blooded animals, the papa and mamma natures are separated

and in different bodies, and as we approach the higher forms of life in this kingdom, we find always a greater difference in the papa and mamma natures, so far as their appearance is concerned. These natures are well defined, and are known as male and female. From now on in our study we shall in general speak of these natures in these terms—male and female. The papa nature is in the male and the mamma nature is in the female animal.

Another change is that the little thing which we called the seed in our study of the plants, is called the egg in the animal kingdom. They really mean the same thing, but hereafter, when you hear anyone speak of eggs, you will know that they belong to the animal world, and that seeds always come from the vegetable kingdom.

You already know now that fish have eggs, otherwise they could not reproduce themselves. You will recognize the eggs of the fish family in the " roe " which are eaten as food. Not all fish eggs are used as food by man, but the roe or eggs of the shad, which are the best known in this connection, are a very popular delicacy.

In the fish world, the eggs are produced or formed in the body of the female fish. A single roe will contain a great many eggs—so many that you could not count them—for each tiny little round speck is one egg, and will produce a little fish under favorable conditions. These countless eggs are formed in the body of the female fish in the winter. When spring comes, and it is time for them to be hatched out, all of the fish swim away from the deep water, where they spend their

time in the winter, to the bays and other places where the water is shallow and warm. Here the female fish expel the eggs from their bodies into the shallow water, where the sun can warm them and hatch out the little fish. The male fish accompanies the female fish on this journey, for when the eggs are laid in the water it is time for the male to do his part of the work, which is to make the eggs fertile. To do this the male fish swims over the eggs as they float about in the water, and distributes over them from his body a fluid which is very much like the white of a hen's egg and that contains the life-giving principle, which, coming in contact with the eggs, makes it possible for the sun and water to awaken the life in the egg.

When the tiny baby fishes are born out of these eggs, which takes only a

few days, they never see their parents, for the grown male and female fish have already gone away and do not care anything about their children. The male and female fish do not act like other fathers and mothers, and they do not need to, because, as soon as a baby fish is brought into the world, he is able to find the food which he needs to help him develop and grow, and does not need anyone to teach him how to hunt for his food and take care of himself in other ways. In fact, it is a part of the plan in the reproduction of life among the fishes that a part of them shall be eaten as food by other kinds of fish which live in the same water. If this were not so there would soon be so many fish that all of the oceans and lakes and rivers in the world would not hold them. A single female fish

will lay millions of eggs in a year, and if they all developed into baby fish, and then grew to be large fish, there would be far too many.

As I told you at the beginning of this talk about the fish family, this order in the animal world, which includes also the frogs and the turtles, belongs to the cold-blooded animals. They have only some of the senses that higher animals possess. They have feeling, and some of them can see and hear, but many of them, especially those which live at the bottom of the ocean, cannot see or hear, and many of the lowest forms of the fish family cannot even swim.

We learn by studying about the fish that their powers for reproducing life are limited to the needs of their little ones. The lives of fish are limited. They are born to eat and swim

about in the water, to become food for man or other fish, and then they die. Their babies are able to take care of themselves as soon as they are born and therefore their parents do not have to look after them, and in fact they never know them as their children even if they do ever see them.

But when we begin to study the lives of the other animals, for which we are now ready, we find that the babies have to be looked after. They must be taught how to search for nourishment and the kinds of foods that are good for them. They must be taught the habits of their kind of life. The higher you go in the story of life in the animal world, the greater are the dangers which surround the little baby animals, and the longer is the time needed to teach them and train them in the habits of

their kind. And this you will also learn, as we go further along in the story. The higher the order of animal life, the less able are the baby animals to take care of themselves when they are born. And as the story develops and you begin to understand it, step by step, you will see how God arranged this wonderful plan, and gave to man, who is the highest order of animal life, a brain and intelligence so that he could rule over all of the other creatures and make them do his will.

As you study the story you will find it grow more interesting in every step. To-morrow evening we will have another of our little talks and shall see how this plan is worked out in the family of our little feathered friends—the birds.

DEAR LITTLE GIRL:—I have planned to tell you to-night that part of our story which belongs to the bird family. By the bird family is meant all of what we sometimes call our feathered friends. It includes not only the wild birds of all kinds, but also the hens, ducks and geese. The mamma and papa birds have a very much harder task in bringing their babies into the world. Besides finding a suitable place to build a nest and there hatching out the eggs, they must also take care of them for several weeks. They must teach them how to eat and how to tell good food from bad. There are, for example, many kinds of poisonous berries in the woods, and a bird soon learns which are good to eat and which are not.

This knowledge on the part of the birds has often saved man from eating berries and other things in the woods which would have made him sick, when he was starving. Hunters who spend days and weeks in the woods and sometimes get lost and cannot find their way out, must depend upon the things which they find growing about them to keep alive. A wise hunter will not eat the things which he is not certain about, unless he first sees the birds eating them.

The little birds must be taught how to fly and hop about, for when they first come into the world they are too weak to even do these things. They must also be taught how to watch out for other creatures who are their enemies and who try to catch them. Among the enemies of the little birds are the eagles and cats who like to

eat them as food. The papa and mamma birds must teach the little ones how to watch out for these enemies and to hide when they are about.

You see, my dear, the bird family is a higher one in the order of animal life than the fish family. They belong to the warm-blooded animals, and you can see in what I have already told you about them, what I meant, when I said that the higher the form of animal life you study, the more care and attention the parents must give to their babies before they are able to take care of themselves.

Like all other creatures in the animal kingdom, the baby birds are hatched out of eggs. Here, too, the eggs are formed in the body of the female, and when nearly ready to be hatched are expelled from the body of the female into a nest which the

father and mother birds have built together. But here, as in the fish family, the egg so formed must be made fertile by the male bird and thus become a perfect egg before the little bird life can be awakened, and this fertilization occurs in the bird family before the egg is expelled from the body of the female bird and laid in the nest. In one way the bird egg is quite different from the fish eggs which we studied last evening. The eggs in the bird family are covered with a thin hard shell. They are of various colors, sizes and shapes. One who has made a study of bird's eggs can tell by looking at an egg just what species of bird laid it, and the kind of a bird that will come out of it when it is hatched.

I wish now to tell you about another difference to remember in connection

with the reproduction of life in the bird family. We saw last evening how the little fish eggs, after being laid in the water and made fertile by the male fish, were left in the warm sun and water to be hatched out. When we come to consider this point in the bird family, however, we find that it is necessary for the mother or father bird to sit on the eggs and keep them warm for several weeks. In this way the eggs are kept at just the right degree of warmth to cause the little baby bird within the egg to come to life.

When you were in the country last spring for a few days at grandfather's farm, do you not remember how you watched the two robins who were busy so many hours of the day carrying straws, sticks and bits of rag into the big apple tree beside your

bedroom window? You remember you asked me what the pretty robins were doing and I told you they were building a nest.

I had intended telling you this story then, because, telling it to you while we watched the birds building their home and raising their family, would have given you an opportunity to see the beautiful side of bringing this kind of life into the world, but we were called home just as the father and mother birds had completed their nest, and thus lost a very good chance for watching them. You would have seen a very beautiful example of patience and tenderness, and might even have seen how the parent birds worry when anything in the way of danger threatens the little family.

When the papa and mamma birds have finished their nest, the mamma

bird spends a good deal of time sitting in it as soon as it is completed. In a few days, if you could look into the nest while the mamma bird had gone off for a little while to look for something to eat, you would see five or six little eggs in the nest.

When all the eggs have been laid the mamma bird sits on them almost all day and all night, only leaving the nest to exercise her wings occasionally and get a little recreation from her work. She does this for several weeks, during which time the papa bird is either close to the nest, singing to her or keeping her company in some other way, or else flying away for a little while, only to return soon with a nice fat worm or some other choice morsel of bird food for his mate.

At the end of three weeks, if you

could look into the nest from your window or some other good place, you could see a number of live, but quite homely-looking little things in the nest which did not look at all like robins. You would have been very much interested in the mamma and papa birds at this time, for you find them very happy with their new children. They would be busy every minute of the day. One darting away in one direction and one in another, but both coming back in a minute or two with worms and other food which they feed to the baby birds; and the little ones soon begin to grow fat and look a little more like birds. Feathers begin to grow, and in a few weeks the little birds are so big that the little home will not hold them all. Then it is time for each of the little ones to be taught to fly and take care of him-

self. The parent birds have anxious work teaching the little ones the use of their wings, but they manage to do it somehow after many lessons, as the little ones are very good at imitating their parents in everything they do. They are then taught how and where to look for their food and how to take care of themselves and hide from their enemies. When these things are learned the children forget the nest which was their home, and fly away to take up their own independent bird lives. They soon forget all about their fathers and mothers and the parent birds do not pay any more attention to their children, even if they do see them again.

So we have seen in our story of the birds how their lives differ somewhat from the lives of the animal creatures which are below them, and how the

plan of reproducing life in the feathery kingdom, and bringing the bird babies up to the point where they can take care of themselves, requires a great deal of care on the part of the parents, and a lot of responsibility. The study of the birds, however, gives us the first example of home building and parental care which we come to in the progress of our story. Do you not think it becomes more interesting the deeper we get into it? You must try to remember the different steps. We are coming nearer and nearer to the real answer to your great question, and I think you already begin to understand God's wonderful plan. It will help you to understand what follows, if we go back, and see what we have learned up to this point so that it will be fresh in your memory.

First we studied the plants and

flowers, and saw how the life of each kind was reproduced from a seed which was formed in the mamma nature of the plant and received the life-giving germ through the pollen of the father nature; how the seed was then planted in the ground and the little life within the seed awakened by the warmth and moisture of the sun and earth. Plants merely develop the seed and it is left for man or some other chance force of nature to place it where it can and will grow.

Then we studied the fish family, and found the life-producing egg taking the place of the seed. But in this kind of life the female herself lays the eggs, or plants them, so to speak, in some spot where the warmth of the sun and water will awaken the life within the egg after the male fish has fertilized it. In other words, the fish

go a little further than the plants toward reproducing themselves, by depositing their eggs in places which they select, where the warm sun and water will surely awaken the life.

When we came to study the birds, we found that they not only produced the eggs and laid them in a protected nest which they themselves build, but also supplied the warmth which was necessary to awaken the little life inside the egg and then had to take care of their babies for some time after they came into the world.

Our next study will lead us to a different kind of animals, of a much higher order, and again we shall notice changes in this wonderful plan which are due almost entirely to the conditions and habits of the life which we study. We will reserve their part of the story for our next talk.

DEAR LITTLE GIRL:—Did you ever notice the little hollow or flat place on the side or end of a boiled egg, when the shell had all been removed before the egg was broken?

The next time you have boiled eggs for breakfast ask mamma to take all of the shell off and let you find this hollow place. It will sometimes be found on the side, and then there is a little round hollow place there, but generally you will find it at one end of the egg, and then the end of the egg will be almost flat. Do you know what causes that? I will tell you. It is the air which is put inside of the egg when it is formed, so that the little chicken can breathe from the time it first comes to life within the egg until it gains strength enough to

break the shell, which it does with its little beak, and comes out into the big world. There is also a little food inside the egg to help the little chicken sustain life until it gets out. Now, when the egg is boiled, this air within the shell, which would have been used by the little chicken, if the egg had been set " to hatch " instead of being cooked for food, begins to fight for its space inside the shell and collects in one place so that it pushes the boiling egg back, and thus it makes this flat or hollow place referred to.

I have told you this to open our story this evening, because we are to study a different class of animals in the progress of our story, a class in which the little baby animal comes to life long before it is ready to come out into the world, and must be supplied with air and food during this time. A

little baby chicken needs only enough food and air to enable it to live long enough after it comes to life to peck its way out of the shell, but the baby animals which we shall learn about this evening begin to live weeks and months before they are strong enough to come out into the world, and they have to be fed during all of this time. So they live inside of the mother's body from the time the egg is formed until they are strong enough to come out, and are fed by the mother from the inside of her body and indirectly receive the air they need from the mother's lungs. Even after they come out into the world, baby animals of this class, must for a long time obtain their food from the body of the mother. They live on the milk which they obtain from the breast of the mother and are called " mam-

mals " which is a word that means breast, so that you could really call them breast animals. The dog, the cat, the cow and the horse are all animals of this class which you are familiar with. You, who have so often been at your grandfather's farm, have seen the little calves taking their food from the mother.

It is often a very long time before babies of this class of animals are able to eat the same food as their fathers and mothers. When they are able to do this, they are " weaned " as we say.

But these animals are all produced from an egg also. The egg is so small that it cannot be seen with the naked eye, and since it remains within the body of the mother animal, it does not have a shell.

There are many reasons why the

egg of the mother should be retained within the body of the mother animal, besides the great necessity of food and air which the baby animal needs before it is born. These animals, which include all of the domestic animals, some of which I have named, and also all of the wild animals such as the tigers, lions, elephants and a great many others, have a great many enemies. They eat each other and are always in great danger of their lives in many other ways, so that if in such cases the eggs were laid in a nest, as we saw in the bird family, the mother animal would often be in danger from her enemies and her nest would be destroyed. Carrying the egg within her body enables her to move about from place to place and protect the baby animal which is to be born into the world a little later. The great reason,

however, for this plan, is to supply food and air for the baby animal, so that it may grow strong and healthy before it comes into the world.

This very little egg forms within the body of the female animal and must be made fertile by the male, as is necessary in the case of all living creatures before it is possible for the life in the egg to be awakened. If it is made fertile, it goes from the ovary in which it is formed into a little nest or room in the body of the female animal, where it remains and grows daily for weeks and weeks. Soon the life within the egg is awakened and the egg is changed into a little baby animal which still remains within the body of the mother. The mother supplies it with blood from her heart, which carries the air from her lungs and the food from her body, until it is strong enough to come out into the

world, when, we say, it is born. It must then still be fed from the mother's breast, until strong enough to eat the food which other animals of the same kind eat. Then it must be taught how to find its food, the kinds that are good and bad; it must learn the habits of its kind and be taught also how to protect itself from its enemies. This period varies in the case of different animals from a few weeks to a number of months or even years, and is the period which we call infancy.

Men, women and children belong to the mammal class of animals. The human type is the most highly developed of all animals. It is also the most helpless of all at birth. The babies of the great majority of the class of "mammals," such as the horse, can stand upon their legs with-

in a few hours after they are born. It takes the human baby a number of months to learn to stand up. A baby horse can also walk about in a few hours, but human babies do not learn to walk until they are a year or more old.

It seems strange, does it not, that this should be so, but it is because the human baby must learn so many different things before he is able to take care of himself, that it is proper that it should take longer. The human baby has a brain which requires a long time to grow, and if a baby could walk, for instance, before his brain had matured enough, he would only get into trouble, because he would not be able to control his direction of walking or the object toward which he walked would not be understood or wanted.

And so, my little girl, we have come naturally to the answer to your great question, "Where Do Babies Come From?" We have studied the story of the reproduction of life. We have seen that all life comes from a seed or egg. We have followed the story in its various changes, in the different kinds of life, until we found that the people on the earth belong to the highest order of animals. And therefore, mother and father and you and all of us come from an egg—the egg of the human animal.

At first you were such a tiny little egg, that even if you had been where I could see you, it would have taken a magnifying glass to discover you. Tiny little things like that are easily lost, and since you were even then precious to me, God put you in a little nest or room in mother's body.

Mother's body kept you warm, and soon you began to grow, and after a good many weeks the warmth of my body awakened your life and you commenced to knock on the wall of your little room, and then I knew that you were alive. For nine months you lived in the little house in mother's body, breathing through her lungs and nourished by her body. Mother was very careful to eat only such food during this time, as would make sure that you would grow into a strong and healthy baby. When you had been in there for nine months, the door of the little house opened one day and you came out into the big world. As soon as you tried to breathe, your lungs filled with air and you cried for the first time. I was so happy because you were a part of me. We must not forget, however, that you are a part

of papa also. When you were at first all folded up in the tiny egg, your father gave it the touch of power which only a father can give, and made it possible for your little life to be awakened. You can see from this, my dear, why it is that papas and mammas love their little ones so. It is very wonderful to think that papa and mamma can unite their natures and have you come out into the world with your beautiful body, and a soul which God has supplied as his gift to you.

We shall never be able to understand all of the mysteries of this wonderful plan of the Reproduction of Life, but we can see so much beauty in what we do understand that we should try to grow up and live our lives with a great reverence for this power and for Him who gave it to us.

DEAR LITLE GIRL:—You have now the answer to your great question and we might end our little intimate talks, but I think you will be interested in learning some of the lessons which we may obtain from our knowledge of this wonderful story.

You now understand why it is that mothers and fathers love their little children so much, but we shall have to study the subject a little more for you to appreciate why it is that mother and father are so anxious about the habits you form; about wanting you to do the things which they suggest, and I think perhaps, if we talk about this a little in connection with our story, you will see how all of these suggestions are only made so that you

will grow up to be the kind of a woman that God intended you to be.

When I first told you about the plants, the fishes and the birds and also the other animals, I told you that each kind of life had the power to produce other life just like itself. Also that man was given his brain, his intelligence and other powers which animals do not possess, in order that he could rule wisely over the other creatures.

Now man, since the world began, has studied the other kinds of life in the world very closely, and has by using his brain, been able to so improve the conditions under which plants, trees and other kinds of life grow, that he has caused them to produce life which is an improvement in both looks and other qualities over what they once were.

There are a great many varieties of apples, for instance, to-day, and they all have different flavors. Some are very good to eat and some are only good for cooking. All of these varieties of apples have been developed by man from what was originally the crab apple, which is small, sour and not good to eat unless cooked. Man was able to produce the different varieties by studying the conditions under which the apple grew. He planted the trees in different kinds of soil and fed them different kinds of foods by putting fertilizer into the ground and later he increased the differences he had produced by putting the pollen of one kind of apple blossom with the female part of the blossom of another kind of apple. After the first few varieties had thus been discovered, the result was an apple

which had some of the characteristics of both kinds of apples. He kept on discovering new kinds in this way until to-day we have a great many.

In the same way he has caused double flowers to grow where only single blossoms grew before, as is the case with the roses. He has made the flowering plants produce flowers of different colors, where only a single color was seen before. Many years ago there was only one kind of rose, but to-day there are several hundred, all of which man, by studying the reproduction of life in the rose family, developed out of the original little yellow wild rose. The same thing has happened with the pansy family.

It would not be within the power of man to change a rose to a carnation, as that would be against the law of

nature which says that rose bushes shall only bear roses and carnation plants carnations only; but man has learned to treat a carnation plant so that instead of single pinks, it will grow double pinks and cause the colors to change so that we have many different ones. Only a few years ago a man who made a great study of plant life, succeeded in developing a carnation plant that had green flowers.

This power to study which man gets through his wonderful brain has also enabled him to very greatly improve the qualities of some of the animals. A great many men are engaged in the business of raising horses and cattle. Some raise race horses and study the subject so carefully that when they combine certain qualities which they see in two breeds of

horses, they produce a young horse, which when grown, can run much faster than either of the parents, and occasionally faster than any other horse that has ever lived before. Some of them also raise horses which can draw heavy loads and in doing this they combine breeds which are known for their strength and pulling power.

And what is true of the animals man has succeeded in doing for himself. When the world was young, man differed from the other animals, but not to the extent that he does now. He always had a brain and hands and could move about on his legs with body erect, but he did not at first live much differently than the other animals. He set about improving his conditions, however, very soon. He built towns and cities, with houses

and schools and churches, and learned how to make the other animals help him do these things. This is what we call becoming civilized. There are still some people in far parts of the world to-day who are not civilized and who live a good deal like other animals, but even these people have learned to use what little brains they have in such a way that they are a great deal higher in their development and life than the other animals around them.

And everything which man does to improve the things over which he has control is done only with the idea that a higher development in these things will help to improve the human race still further. And that is really what we are put upon this earth for. We are each and all of us expected to do our part in the improvement work. I

am expected to so teach you to take care of your body and mind that you will, when you grow up, be a better woman than I am, and your children should be better than you will be.

Children are very much like their parents in many things. They always look like either the father or mother. The eyes of the child will be the color of one of the parents'. Also the hair. In other ways they are found to combine the characteristics of both the father and the mother and have some of the good qualities of each, and also a tendency to acquire the bad qualities which are in the parents. Should either of the parents have a physical or mental weakness, their children are apt to have some weakness. If one of the parents has a weak heart or lungs, the children, unless they are watched over very carefully and

taught to do many things which will strengthen the muscles of the chest and keep the heart in good condition, may very readily acquire either or both of these unfortunate conditions.

In qualities of the mind, if either of the parents has a mental sickness or has an unsound mind, or frequently, if some member of the family has at some time or other shown a trace of mental sickness, the children are quite likely to have weak minds and may develop a much more serious mental condition.

You see what I mean, I think. Your eyes are the color of my eyes, and you look like me; but your hair is the color of your papa's hair and your head is shaped like his. Your hands will grow to be like mine. You always were even as a little child inclined to be neat, which is a quality

you get from me, and you have a quick temper which you get from papa.

The passing of these qualities of both the mind and the body from the parents to the children is the child's hereditary tendency. If one of the parents is musical, this tendency will probably occur in one or all of the children. The children of parents, one or both of whom are artists, are very likely to be artistically inclined also. Children of nervous or quick-tempered parents are apt to be nervous and quick-tempered.

Most of the bad tendencies, however, of both mind and body can be so watched and looked after in the little child that by the time it has grown up, very little trace of them can be found, and that is the object of all of the care which fathers and mothers take with their children—to develop the good

qualities and discourage the bad ones so that they will be better in these respects than father and mother. The opposite is also true. If a child has certain bad traits and the father and mother do not succeed in discouraging their development, these tendencies may become worse in the child and crowd out some of the good qualities. So that, when papa and mamma endeavor to teach you to try to control your temper in future, you will know that they are only trying to chase out one of the bad qualities which you inherited from papa, and when I ask you to practice a full hour on the piano every day, it is because I know you have it in you to become as fine a musician as your father is. On the other hand, when I talk to you about keeping yourself clean and taking plenty of exercise, it is because

mamma does not wish you to develop any physical weakness in your lungs which is a part of your inheritance from me.

So you see, my dear, that the people in the world are always trying to make the world better. Some of them have wrong ideas of how to do this, and fail. The object of the race is to produce men and women who are stronger and more accomplished. than those who lived before. The only way to do this is to begin with the babies and children. If all of the children in the world today could be only honest, pure and good and perfectly healthy, all of the men and women they will grow up to be would be very likely honest, pure, good and healthy. Then there would be no bad people in the world at all, and there would be little or no

sickness or disease, because, if everyone were clean and healthy, the diseases which we have about us now would not find so many whom they could make sick. From this you can see how very valuable little children are in the world. The little girls like yourself will grow up to be the mothers of the next generation, and your children, when they come to you, may have the same faults which you have in both your mind and body, as well as the good qualities, of which you have a great many now.

DEAR LITTLE GIRL:—You are not too young to have me say to you now that you were put into the world by God and given to us, so that you might grow up to be a strong, healthy and pure woman and some day have children of your own. That is woman's great purpose in the world —to be a mother.

It takes a long time to grow up to be a woman. Until you reach the age of eleven to fifteen years you will continue to be a girl, and the great change in your body which will make a woman of you will not take place until then. Your body begins to undergo certain changes, which lead up to the great change, at about eight years, but the real change comes at the later age. It takes all of these years

to prepare your body for the change which will occur at that time, and your girlhood should be devoted to building up a foundation of health and strength, which will help you stand the trials which come when the great change takes place. Therefore, I wish to tell you why it is necessary for a girl to form correct habits in the care of her body, so that she will develop into a beautiful and strong woman. A perfect development will be a source of great comfort and happiness to you.

It is very important that a girl should learn when young the importance of cleanliness of her body. Also how important it is to learn to stand, sit and walk correctly. Above all she should learn how to exercise her muscles so that she will develop into womanhood with a beautiful figure and

face, for a woman who is beautiful and strong and clean is the most admired of all living things.

You put food into your stomach in order that your bodily organs which are given you for that purpose will have material out of which to make rich blood, to build up your muscles, nerves and bones. You should be careful not to abuse your stomach by putting into it food that is not good, or you will injure your stomach and suffer much pain from indigestion. A weak stomach will weaken every other organ in your body, and that is why we have always been so careful about everything you eat. Even now your stomach is not strong enough to take care of some of the kinds of food which older people can digest and enjoy without harm to themselves and with great benefit to their strength,

while if you ate it you would have indigestion.

Now, not all of the food which we put into the stomach is made into blood. Only certain parts are good for this, and so there is a great deal of waste in the food we eat. If we go back to our ear of corn I can illustrate this to you. On the outside of each grain of corn is a hard shiny hull, which is a good deal like the shell of a hen's egg so far as its purpose is concerned. It is put there to protect the elements which are in the kernel and which make of it a perfect seed of the corn plant. That is also what the shell of the egg is for, but when we eat eggs we first remove the shell. It is impossible to do this with the shell on the grain of corn, and so we put the whole grain into our mouths when we eat it. The hull is of no

value as food and the body discards it. And so it is with a great many of our articles of food. Many of them contain matter for which the body has no use and this is thrown off and discarded as waste.

This waste is part solid and part liquid. The fluid waste is passed through the kidneys and the solid waste through the intestines and out of the body, but only a part of it is passed off in this way. By far the largest amount of this waste matter from your body is thrown off through the pores in your skin every twenty-four hours. It is constantly being expelled through these pores during the day and night. If this waste matter which comes out through your pores were retained in the body, it would very soon poison your whole system and you would become very

sick and perhaps die. It is very harmful to allow the waste which comes out in this way to remain on the outside of your body, and that is why you should take at least a sponge bath every day. This should be done as regularly as the passing off of the waste which is expelled through the rectum and bladder. No child, or man or woman either, can enjoy perfect health and be all that nature intended unless these functions of the body are looked after regularly. The daily bath will help to give you a good complexion with a clear skin, which is one of woman's chief charms. If you neglect these functions, you will not only become ill, but your complexion will become muddy and spotted and spoil your beauty. I do not like you to eat too much candy or other sweets, because this not only weakens your

stomach, but will cause you to grow fat.

You know how carefully I have tried to teach you about the importance of moving your bowels every day. I shall try to show you how neglect of this function brings on bad health and permanent injury.

You know that when the cook starts the fire in the kitchen range in the morning, she always shakes down the ashes first and empties the ash-pan. Then she puts in the coal and opens the dampers and the fire burns and breakfast is soon ready. If she did not shake down the ashes, the fire would not burn even if she put on the coal and opened the dampers, and she would soon also find the grate and inside of the range ruined. The reason for this is that if you do not keep the range in good repair inside and keep

the ashes shaken down you cannot secure a good draft of air through the range until you take out the ashes or waste matter, and without a good draft you cannot have a good fire.

If you do not remove the waste matter from your body regularly, you injure the food canal and block it up with waste, and then when you put the food into your stomach, which is much the same thing as putting coal into the range, the fire does not burn properly and you cannot secure the right kind or proper amount of nourishment to produce good blood. Your whole system gets clogged up, so that you are very sick. You cannot treat your body in this way without damaging the whole inside.

I have tried to tell you of the importance of standing correctly—erect

with head high and chest forward. Beware of the habit of standing on one foot. It will cause your whole body to grow out of shape. You can see how this might easily be so. The result of this position in standing is to crowd your internal organs out of place. We know that children who sit in a stooped-over position in school or at other places soon develop weak lungs and may become ill with consumption. Sitting in this way they cannot take the deep breaths which are needed to fill all parts of the lungs. You know that if you were to carry your arm in a sling or bound close to your side day and night for a few weeks, it would be perfectly helpless when you discarded the sling or loosened it. You could not lift anything with it. The arm would soon loose its pretty shape and if you

kept it tied there very long it would wither. So it is with your lungs. You must use all there is of them or they will become unsound.

To sit at your desk in school with one elbow on your desk produces a tendency to one-sidedness, and you must be careful how you let your body become deformed in this way, as a crooked development on the outside means a crowding and deformity of the organs on the inside, and this is likely to cause one of the many bodily troubles to which women are subject and which are accompanied with great pain and suffering.

Crowding the internal organs is very likely to have a bad effect on the reproductive organs. I told you about the little nest or room in mother's body where the tiny baby lives for nine months before being born.

When the little baby begins to develop in this little nest it needs a good deal of room to grow in, and if the mother's body is crooked, it would be impossible for the little baby to grow straight and perfect, and that would be very sad.

You see, therefore, how important it is for you to acquire the habit of standing erect and also of sitting erect at all times. Everything which you do has its effect on that wonderful little body and mind which we call yours, but which really belongs to the children which you will have, when you are grown up and married. You might think that you have a perfect right to do as you please with your body, but it belongs to others who will come after you, and especially to the little babies who will have to live in it for a while before they come into

the world. But even if you had a right to treat it in any way you pleased, you would only suffer pain and sorrow, if you allowed yourself to abuse it, for you cannot be happy in this world without health.

Every organ of your body is sacred and should be protected from all forms of abuse. Many of them are so delicate and sensitive that they cannot be handled without injury. You would not put your finger in your eye, because you know that would hurt and that you might become blind, because the eye is such a delicate organ. Your reproductive organs are much more delicate and likely to be injured. If your body is healthy and straight, these organs are not likely to be injured except by handling or wilful abuse on your part, because nature has put them in a part of your body

which is better protected from all natural causes of injury.

Some ignorant and unfortunate little girls sometimes get into the habit of handling the part of the body in which the reproductive organs are located. This is, however, certain to bring great pain and suffering in later life and the harmful effects become apparent almost at once. No girl who is brought up with the proper idea of these and their sacred purpose will permit herself to abuse them. But sometimes even innocent girls are tempted to form the habit through playmates, and I wish therefore to tell you about some of the very sad effects that it has on the bodies and minds of those who are unfortunate enough to practice it. The habit is called "self-abuse," and is known as the solitary vice, because those who

practice it soon find that their guilty conscience causes them to prefer to be alone rather than where other people are. This is so very natural also because it shows in the face very promptly and any wise person knows very soon what the girl has been doing. The permanent results are frequently weakness, headaches, backaches and pale cheeks. As if that were not enough, it causes loss of memory and may injure the mind permanently in many other ways. It is a sad misfortune for any girl to form this habit and it is not easily cured But any little girl who like yourself has early developed ideas of purity and has been brought up as you have, to regard the body which contains the soul as something to be kept pure and clean and the organs as sacred, will find no great tempta-

tion to form this or any other harmful habit. Should you, however, be tempted, my dear, please come direct to your mother and tell her.

What I have told you about the habits which show themselves in the form of defects in our bodies, applies also to our thoughts. Impure and vicious thoughts work not only permanent injury to our minds, but also leave their marks upon the face and other parts of our body. If your mind is not happy, you have no appetite.

Your thoughts and habits are helping you to-day to make the face which you will wear when you are a full-grown woman and which you will take with you to your grave. Pure thoughts and good habits, both in eating and conduct, will help you to grow up to be a beautiful woman.

Girls and women are naturally intended to be beautiful and where we see those who are not, it is either because their thoughts and habits have marred their beauty, or perhaps it may be that their fathers and mothers, by the kind of lives they led made it impossible for them to have beautiful children.

There is a great deal to learn in learning to be a pure, healthy and strong girl and woman, little daughter. We are so important to the world that we cannot give ourselves over entirely to the pleasure of having fun. Girls even at your age must begin to bear in mind the great purpose for which they were brought into the world, for you have often thought longingly, I am sure, of the time when you would be a full-grown woman. It is a glorious age to reach, if you

have had the good fortune to have a mother who knew how to teach you in childhood the things which you need to know, and prepare you in time for what you must know in order to grow up into the kind of a woman that we all want you to be.

My mother used to have a general rule which she often repeated to me. It is a sure guide for both boys and girls, by which they may always distinguish the good from the bad in the things which boys and girls are apt to want to do. Here it is:

"Never listen to any talk or story which you would not want father and mother to hear; never read any book or look at any pictures which you would hesitate to show to father or mother; never do anything which you would not want us to see you doing." As far as other things are concerned

I think you can safely follow your conscience. If you will always act square with your conscience you will not go wrong, for you will never be off the path which leads to purity, honesty and right.

DEAR LITTLE GIRL:—Very soon now you will begin to experience the change in your little body which will make a full-grown girl and woman out of the child you have always been. Very often you have longed for the time when you would be a woman. Perhaps your wishes in this direction have come more from the thought of the good times you know that young women have which young girls cannot enjoy, on account of the greater apparent liberty which fathers and mothers allow their grown-up daughters. I think that this is never the real reason, however much girls may think so. I think it is due to the womanly instincts which every little girl has within her even when quite young. You cannot remember the

time when you did not like to play with dolls. As a matter of fact you have always wanted to play with dolls; wanted to play being a mother. This is the womanly instinct showing itself in even the tiniest little girls.

No doubt, however, your idea of becoming a young woman is associated largely now with the thought of going to dances and parties, but it is not of these things I wish to tell you, but of the changes which take place in your body which make a woman of you.

Little girls living in very hot countries experience this change as early as seven or eight years, while those living in the cold frozen North may not change or mature until late in their teens. But the little girls living in our climate show this change about the fourteenth year, although even in

our country the age varies from eleven to fifteen.

At this time the whole body begins to expand. You begin to grow taller; your figure begins to develop; you begin to have a waist line; your voice ceases to be childish and becomes more gentle and womanly. At this time you begin to take more notice of the differences between girls and boys. You begin to think of boys in other ways than as mere playmates; you do not feel like entering into their games in the same spirit you did formerly; you cease to be the tomboy kind of a girl, if you ever were. You are now like the rosebud which begins to expand at the proper time of its life and blossoms out into the full-blown flower.

When a girl has reached this age of puberty it is possible for her to be-

come a mother, but this does not mean that it is time for her to marry and have children. In fact it would be very dangerous for her to do so as it takes some years from the time the principal changes necessary for the girl to become a woman take place for the organs to develop to the point where they can stand the great strain of child-bearing.

This age in woman corresponds to the age in flowers and fruit trees, when they are old enough to bear fruit and flowers. The gardener, however, when he wishes to develop a strong and sturdy rosebush, does not allow the buds which form to open into full-blown roses for at least a year after they first begin to appear. An orange tree would bear fruit if allowed to do so at the age of two or three years, but the wise orange-

grower picks off all the buds that appear until the tree is four or five years old, in order that the tree may gain its full strength before being allowed to bear fruit. Then the tree will yield not only good fruit, but greater quantities year after year without hurting itself. If allowed to yield fruit at the age of two or three years, it would not only produce poor fruit, but it would weaken itself so that it would never be a strong, healthy tree.

So it is with women and men. Young women sometimes marry in their teens, but it is a grave mistake. In almost all such cases they injure their own health and weaken their bodies, and the children of such marriages are not apt to be strong and healthy, as are the children of parents who marry at a more mature age.

It takes from six to eight years

from the beginning of this age for a normal girl to develop into a mature woman. Like the rosebush in the garden, if the girl is allowed to develop slowly during this period, and does not try to hurry nature, she will develop into a lovely woman who can bear the burdens of womanhood and motherhood without injury or too much discomfort to herself. A girl who is wise enough to prolong her young womanhood until she reaches maturity, will not only lengthen what is generally a very happy period of her life, but be rewarded with added blessings in her maturity.

While these physical changes are taking place the young girl experiences many new sensations—some of which are pleasant, while others are not. She is likely to learn for the first time what mother means when she

says she has a headache or a backache. At this time mothers try to be particularly patient with their daughters, for they become irritable, nervous and petulant. They cry upon the slightest provocation.

Knowing as you will beforehand what is taking place within you, you will not need to worry, for I am telling you and will later tell you more of these things so that you will understand that these new feelings and sensations are perfectly natural.

But when this time comes, you will have to be much more careful of your health than ever before. You can save yourself some of the weariness and headaches by not indulging to the point at which you become tired in your games and other amusements, and you will tire much more easily than before. Above all, you should

take plenty of good sound sleep every night.

It will be a good plan for you to take up some of the little duties around the house and make them a part of your daily work. This will take your mind away from yourself and make you forget the new and unpleasant feelings, and will, in a measure, give you some of the housekeeping knowledge which is so necessary to a wife and mother.

Boys begin to attract girls during this period. Because of this a girl should be much more careful than she was before in her association with boys. Boys are at this age going through the same period of their developing manhood, and therefore, the intimate familiarities, which are so common between boys and girls in childhood, should be strictly avoided.

You will be a very wise girl if you will take your mother into your confidence, and bring to her all the questions which bother you and also all the happenings in your school life and in your associations with your girl and boy friends. I will try to explain everything which troubles you, and if my young daughter and her mother could become true chums, it would mean a great deal of happiness and comfort to us both, not only during these years when you are growing into womanhood, but all through your life even when you may come to motherhood. Remember, my child, that a good mother is the truest and most unselfish friend a girl can have.

C0-EKP-890